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A

SERMON

Preach'd on

693. e. 13.
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Thurſday, *February* 17. $170\frac{8}{9}$.

Being Appointed by Her Majeſty for a

Solemn Thankſgiving

To Almighty GOD,

FOR

The Many and Great Succeſſes of the Confederate Arms this Laſt Campaign.

By JOSEPH STENNETT.

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GEN. XIV. 18, 19, 20.

And Melchizedek *King of* Salem *brought forth Bread and Wine: and he was the Prieſt of the moſt High God. And he bleſſed him, and ſaid, Bleſſed be* Abram *of the moſt High God, Poſſeſſor of Heaven and Earth: And bleſſed be the moſt High God, who hath deliver'd thy Enemys into thy hand. And he gave him Tithes of all.*

THO the Wickedneſs of the World before the Flood was very great and provoking, yet we have no account of the Eſtabliſhment of Tyranny, and of War its fatal Attendant, till after the univerſal Deluge.

We then ſoon hear of the Monarchy of *Nimrod*, the Beginning of whoſe Kingdom was *Babel*, and of the unjuſt Incroachments of divers other Perſons, whom the Deſire of Dominion prompted to make a Prey of Mankind: Such were thoſe Kings mention'd in the beginning of this Chapter, who were intirely defeated by a Confederate Army under the Command of *Abraham*.

The firſt Aſſertor of the common Liberty, and Scourge of Arbitrary Princes, that we read of, was this Patriarch; who, as he was ſtil'd the *Friend of God* for his ſingular Piety, prov'd no leſs the *Friend of Men*, in breaking the Yokes of Oppreſſors, and in vindicating the Rights of injur'd Nations.

This God-like Temper of Mind well became the *Father of the Faithful*, who acted as if he would in ſome ſort anticipate the Accompliſhment of the Promiſe God had made him, that *in him all the Familys of the Earth ſhould be bleſs'd*; Gen. 12. 3. (tho this eſpecially related to the *Meſſiah*, who was to deſcend from him) for he endeavour'd to diffuſe the Bleſſing of Liberty among Mankind, as far as he was capable, by his victorious Arms, as well as that of the True Religion by his exemplary Faith and Piety.

As he knew how with Patience and Reſignation to ſacrifice the moſt tender Sentiments of human Nature to the Commands of God; and quitting his Country, his Kindred, and his Father's Houſe, obey'd the heavenly Call, tho *he knew not whither he went*: ſo he had the Juſtice and Charity to expoſe himſelf to the various Hazards of War, that he might reſtore thoſe, who groan'd under the Burden of Slavery, to the Enjoyment of their antient Rights and Privileges.

And by the ſame Faith that ſupported him under all the Inconveniences of a State of Pilgrimage, for the ſake of the true

Religion: he *ſubdu'd Kingdoms, wrought Righteouſneſs, and obtain'd Promiſes*, even of the greateſt Bleſſings, both for himſelf and his Poſterity.

Heb. 11. 33.

'Twas on his Return from the Slaughter of four potent Princes, and the total Defeat of their Armys, that *Melchizedek* the King of *Salem*, and Prieſt of the moſt High God, met him to congratulate the Succeſs of his Arms; while the Holy Patriarch aſcribes this compleat Victory to the Arm of the *LORD* of Hoſts, and dedicates a part of the Spoil to the Service of the Altar: which is the true Import of our Text. For it contains,

I. *Melchizedek*'s Congratulation; and,
II. *Abraham*'s Offering.

In the firſt of theſe I ſhall particularly conſider,

(1.) The Occaſion of this Interview of *Melchizedek* and *Abraham*.

(2) The Character of this Great Man who congratulated the Patriarch.

(3.) The Congratulation it ſelf.

(1.) As to the Occaſion:

It was (as I juſt now remark'd) the Return of *Abraham* from a very memorable Battel, in which he triumph'd over four Kings, who had a little before ſpread Ruin and Deſolation thro the adjacent Countrys.

The Names of theſe Princes we have in the beginning of the Chapter, *viz.* *Amraphel* King of *Shinar*, *Arioch* King of *Ellaſar*, *Chedorlaomer* King of *Elam*, and *Tidal* King of *Nations*.

The firſt of theſe ſeems to have been a Succeſſor of *Nimrod*, who (as the Holy Scripture expreſſes it) *began to be a Mighty one in the Earth*, that is, attain'd to great Power and Dominion: *and was a mighty Hunter before the LORD*; which the *Targum* of *Jonathan* renders *a Rebel before the LORD*; and the *Jeruſalem* Paraphraſt interprets it *a Hunter of the Sons of Men*, &c. and makes him a cruel Perſecutor, that would needs oblige Men to forſake the true Religion to obey his Orders.

Gen. 10. 8.

This Phraſe [*before the LORD*] may ſignify either his open and impudent Defiance of the Divine Authority, as the Men of *Sodom* are ſaid to have been *Wicked and Sinners* before the LORD *exceedingly*; or that God took ſpecial notice of the criminal Attempts of this Arbitrary Prince, and highly reſented 'em; as 'tis ſaid, *The Earth was corrupt* before God——*And God look'd upon the Earth*, that is, with Diſpleaſure and Anger, as appears by his threatning to deſtroy it with its Inhabitants in the following words. And

Gen. 13. 13.

Gen. 6. 11, 12.

Ver. 13.

it

it ſeems the Cruelty of *Nimrod* was ſo remarkable and notorious, that it became a Proverb, when one would deſcribe a Tyrant, to ſay, *Even as* Nimrod *the mighty Hunter before the* LORD. Gen. 10. 9.

Some think this Prince made uſe of Hunting as an occaſion of drawing many active and valiant Men to follow him, and that theſe were afterward employ'd as the Inſtruments of his ambitious Deſigns, and rais'd him to that Sovereignty to which he aſpir'd: and this is reported as the Artifice of *Ninus* the Son of *Belus*, who is ſuppos'd to be the very ſame Perſon whom *Moſes* here calls *Nimrod*.

The *Beginning of his Kingdom was* Babel, *and* Erech, *and* Accad, *and* Calneh *in the Land of* Shinar. Gen. 10. 10.

This appears to be the Foundation of the *Aſſyrian* Monarchy; for it was *from this Land that* Aſhur (to whom *Aſſyria* owes its Name) *went forth and built Nineveh*; and the Prophet *Micah* expreſly calls *Aſſyria the Land of* Nimrod. Ver. 11. Mic. 5. 6.

The ſecond Prince againſt whom *Abraham* made war, was *Arioch* King of *Ellaſar*, which ſome take to be *Syria*, or a Part of it; but whether they are in the right or not, I ſhall not pretend to determine.

Chedorlaomer was the third, who is intitled King of *Elam*, a Country thought to be ſo call'd from one of the Sons of *Shem* of that Name, and ſuppos'd by ſome to be *Media* or *Perſia*. Gen. 10. 22. As this Prince was of the Poſterity of *Shem*, and had inſlav'd the *Canaanites* who deſcended from *Ham*, it ſeems an Accompliſhment of that Prophecy of *Noah*, that *Canaan* ſhould be the Servant of *Shem*. Gen. 9. 27.

The laſt of thoſe Princes was *Tidal* King of *Nations*, which is taken by ſome for the Country afterwards call'd *Pamphylia*. 'Tis not improbable that this Title was given him becauſe of the Extent of his Dominion, and of the different Nations ſubject to him; or becauſe his Country was peopled by Men of various Nations, and made ſuch a Mixture of People, as that which afterwards laid the foundation of the *Roman* State. So 'tis ſuppos'd *Galilee* is call'd *Galilee of the Gentiles* [or Nations] becauſe a mix'd People inhabited that Part of *Paleſtina*.

Theſe four Monarchs it appears were Confederate, and *Chedorlaomer*, the Chief of this dangerous Alliance, had ſo far extended his exorbitant Power, as to ſubjugate five Kings with their People, and to make 'em Tributary to him. Their Names are recited in the beginning of the Chapter, viz. *Bera* King of *Sodom*, *Birſha* King of *Gomorrah*, *Shinab* King of *Admah*, *Shemeber* King of *Zebojim*, and the King of *Bela* which is *Zoar*. Ver. 2.

After theſe Princes had born the Yoke of *Chedorlaomer* the ſpace of twelve years, they began to give ſome ſigns of Life, and to aſpire after their former Liberty, and at length had the Courage to take up Arms againſt the Tyrant who had ſo long oppreſs'd 'em: for the Sacred Text tells
Ver. 4. us, *In the thirteenth Year they rebel'd.* And they ſhew'd ſo much Vigour on this occaſion, that he was not able to reduce 'em till the Year following; when this haughty Monarch, and his three Allys, united their Forces, and carry'd Blood and Deſolation thro the neigh-
Ver. 5, 6, 7. bouring Countrys. *In the fourteenth Year came* Chedorlaomer, *and the Kings that were with him, and ſmote the* Raphaims *in* Aſhteroth-Karnaim, *and the* Zuzims *in* Ham, *and the* Emims *in* Shaveh-Kirjathaim; *and the* Horites *in their Mount* Seir, *unto* El-paran, *which is by the Wilderneſs. And they return'd, and came to* En-Miſhpat, *which is* Kadeſh, *and ſmote all the Country of the* Amalekites, *and alſo the* Amorites *that dwelt in* Hazezon-Tamar. Theſe three Terms, the *Rephaims*, *Zuzims*, and *Emims*, here mention'd, are by the *Chaldee* Paraphraſt interpreted *Giants*, *Mighty Men*, and *Terrible*. The
Deut. 2. 11. firſt of 'em is elſewhere render'd *Giants* in our *Engliſh* Tranſlation. The *Zuzims* are probably
Deut. 2. 20. the ſame Race of Giants, who are call'd *Zamzum-*
Deut. 2. 10. *mim* by *Moſes*; who alſo ſays, *The* Emims *were a People great and many, and tall as the* Anakims.

Tho theſe Nations were famous for their prodigious Stature and Strength, as well as for the Greatneſs of their Numbers, they were not able to ſtand the ſhock of the more powerful Army of *Chedorlaomer* and his Allys, who, like a rapid Inundation, carry'd all before 'em.

The five Kings who govern'd *Sodom*, *Gomorrah*, and the other Citys of the Plain, with their Dependancys, took the Field with their Troops, to ſtem this impetuous Tide, which threaten'd univerſal Ruin, to defend their lately recover'd Liberty, and perhaps to reſtore the ſame Bleſſing to their miſerable Neighbours.

With theſe Hopes they join Battel with the four
Ver. 8, 9, 10, 11. Tyrants in the Vale of *Siddim:* but as Providence does not always favour the beſt of Cauſes with immediate Succeſs, but often chaſtiſes vicious Nations with the Sword of cruel Uſurpers; the five unhappy Princes are defeated, a great number of their Army ſlain, and the reſt put to flight; while the inſulting Conquerors pillage their Citys, and carry their Familys into Captivity.

Among thoſe who ſuffer'd by this publick Cala-
Gen. 13. 5, 6. 2 Pet. 2. 7. mity, *Lot* the Nephew of *Abraham* was one; This Great Man, who was no leſs famous for his Piety than for his Wealth, was firſt plunder'd, and then led away Priſoner by the Enemy. When

When this unhappy News was brought to *Abraham*, by a Person who had made his escape, he was sensibly touch'd with the severe Affliction that had befallen so near a Kinsman and so good a Friend; and it could not but aggravate his Trouble, that so zealous a Worshipper of the True God should be involv'd in the common Ruin. He was likewise mov'd with a generous Compassion for those miserable Princes and People, who when they began to taste the Pleasure of their lately recover'd Liberty, soon found themselves reduc'd to a worse State of Servitude than that they had endur'd before. Gen. 14. 12.

The noble Patriarch immediately resolves on an Expedition to relieve 'em; he gives Orders to the Troops of his Houshold to arm, and having engag'd *Mamre*, *Eschol*, and *Aner*, who were in Alliance with him, he marches with the utmost Diligence in pursuit of the Conquerors; and having divided his Army in the Night, in order to artack 'em with the greater advantage, he soon put 'em to the Rout. In this Battel the four Kings were put to the Sword: and after a vigorous Pursuit, to render this Glorious Action compleat, *Abraham* retakes all the Prisoners they had carry'd away, and returns laden with the Spoil, particularly all that the Enemy had lately taken, when they pillag'd the Citys of the Plain. Ver. 13, 14. Ver. 15, 16. Gen. 14. 17. Heb. 7. 1.

As he returns from the Slaughter of *Chedorlaomer* and the other Kings that were with him; the King of *Sodom* goes out to meet him, not only to congratulate him on this great Victory, but to offer him all the Spoil he had recover'd, as a grateful Acknowledgment of the Obligation both himself and his People were under to their Great Deliverer. Gen. 14. 21.

The generous Proposal of the King is yet more generously refus'd by the Patriarch, who took too great a pleasure in mortifying the Pride of Tyrants, and in doing Right to the Injur'd, to desire the Possession of their Estates as the Price of their Liberty; and therefore declares himself well content to have barely subsisted his own Troops at their Expence, and to have done Justice to his Confederates, in allowing 'em such a Proportion of the Booty as was reasonable for the Service of their Auxiliary Forces. Ver. 22, 23, 24.

Amidst all the Honours that are done him on the account of his Triumph, he does not forget to pay homage to that God *to whom Victory belongs*, by devoting the *Tenth* part of the Spoils, as a Sacrifice of Thanksgiving, when *Melchizedek* came to congratulate him on this glorious Occasion.

And this leads me to consider,

(2.) The Character of this Eminent Person. He is describ'd in the Text both by his Name [*Melchizedek*] and by his Dignity, *King of* Salem, *and Priest of the most High God.*

According to the *Chaldee* Paraphrast, *Salem* signifies *Jerusalem*; and indeed that City is so call'd *Psal.* 76. 2. tho some others suppose it to be the same with *Salim* near *Ænon*, spoken of in the Gospel, where *John* chose to baptize, *because there was much Water.* John 3. 23.

The Author of the Epistle to the *Hebrews* observes, that his Name [*Melchizedek*] signifies *King of Righteousness*, and that his Title [*King of* Salem] may be interpreted *King of Peace*; intimating that this Description of him in the Holy Scripture was design'd to shew that his just and peaceful Reign render'd him a fit Type of Christ, who is call'd *the Prince of Peace*, and *of the Increase of whose Government and Peace there shall be no end*; *for he shall order and establish his Kingdom with Judgment and Justice for ever.* On which place some of the *Hebrew* Doctors say, the Name of the *Messiah* is *Salem.* This agrees with what the same Prophet elsewhere expresses: *Behold a King shall reign in Righteousness*, &c. And to describe the Glory of his Kingdom, he afterwards says, *The Work of Righteousness shall be Peace, and the Effect of Righteousness, Quietness, and Assurance for ever.* And the Psalmist elegantly on the same Subject, *Mercy and Truth are met together, and Righteousness and Peace have kiss'd each other.* Heb. 7. 2. Isa. 9. 6, 7. Isa. 32. 1. Ver. 17. Psal. 85. 11.

Melchizedek is as well describ'd by his Priestly Office, as by his Royal Dignity; for he is said to be *the Priest of the most High God.* In the time of the Patriarchs the Head of each Family exercis'd the Function of a Priest as well as that of a Ruler, as we may remark in the History of *Abraham*, *Isaac*, and *Jacob*; and when divers Familys or Tribes united in Society, and put themselves under the Conduct of a common Head for their Preservation and Defence, they seem to have thought that none could be more worthy of the Honour of the Priesthood than righteous Governours: who while they resembled God *in doing Justice and in loving Mercy*, could not but be acceptable to him; and would not fail to make fervent Intercession with God for that People, whose Welfare it was their constant Care to consult and promote.

The Character of *Melchizedek* leaves no room to doubt that he was thus qualify'd for the Administration of the Affairs both of Church and State, while he alternately dispens'd Justice from the Throne, and perform'd the Sacred Service of the Temple.

Whether

Whether he was the firſt Inſtance of the Conjunction of the Regal and Prieſtly Office in the ſame Perſon, is not ſo certain; but 'tis not unlikely, that the Example of a Perſon of his Eminence might introduce this Practice into ſeveral other Nations: For *Ariſtotle* aſſures us, that antiently ‖ *Kings both offer'd Sacrifices, and had the Conduct of War.* So † *Virgil* ſpeaking of the King at *Delos*, gives him alſo the Title of a Prieſt. The antient Kings of *Rome* had the ſame Office, and the Emperors were ſtil'd *Pontifices Maximi*, or Chief Prieſts.

'Tis plain *Melchizedek* worſhip'd the True God, for he is ſaid to be *the Prieſt of the moſt High God*, or of the *High and mighty God*, as ſome interpret it; a Name of God oppos'd to the Idols of the Heathen, which are ſo often and ſo juſtly deſpis'd in the Writings of the Prophets, as unable to help their Votarys; ſince they are void of Senſe, Motion and Life, and ſo more ſtupid than their very Worſhippers. As the True God was antiently known by this Name of *Moſt High* in the Land of *Canaan*, the Title ſeems to have been long preſerv'd among the *Phœnicians* *, whoſe Country was not very remote from that which *Melchizedek* govern'd.

Iſa. 41. 7. & Ver. 22, 23, 24, Ch. 44. 9—20. Pſal. 115. 4—9.

This Great Man having been an eminent Type of our Bleſſed Saviour, the Myſtick Reference of the Name and Titles of the former are explain'd in the Epiſtle to the *Hebrews*, when the Author of that Epiſtle is proving the Dignity of Chriſt's Prieſthood to be ſuperiour to that of *Aaron*; ſince Chriſt is *call'd of God a High Prieſt after the Order of* Melchizedek.

Heb. 7. 11. Heb. 5. 10.

He cites the Words of the Pſalmiſt, to ſhew that our Saviour was conſecrated not without the Oath of God: *The LORD hath ſworn and will not repent, Thou art a Prieſt for ever after the Order of* Melchizedek: Whereas the *Levitical* Prieſts were ordain'd without that Solemnity; whence he infers the Inferiority of their Order.

Heb. 7. 20, 21, 22, Pſal. 110. 4.

He inſinuates the ſame thing, when he ſhews that the *Levitical* Prieſthood had not the Regal Authority join'd to it, ſince

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‖ Κύριοι ἦσαν τῆς τε κατὰ πόλεμον ἡγεμονίας καὶ τῶν θυσιῶν. In Polit. l. 3. c. 10.

† Rex Anius, Rex idem hominum, Phœbique Sacerdos. *Æneid.* 3.

* Philo Byblius *ſpeaking of the* Phœnician *Gods, names* Ἑλιοῦν *for one of 'em, which appears to be the ſame with the* Hebrew עליון *in our Text.*

the

the Royal Dignity appertain'd to the Tribe of
Heb. 7. 14. *Judah*, as the Prieſthood did to that of *Levi*; whereas both were united in Chriſt, who as he ſprang from the Royal Stock of *Judah*, ſo he was made a High Prieſt after the Order of *Melchizedek*, in whom both thoſe Offices concur'd.

The Benediction this Great Perſon pronounc'd on *Abraham*, is improv'd to the ſame purpoſe by this inſpir'd
Ver. 6, 7. Author, who ſays, *Without all Contradiction the Leſs is bleſſed of the Better*; intimating that ſince the Patriarch from whom *Levi* deſcended, receiv'd a ſolemn Bleſſing from *Melchizedek*, the *Levitical* Prieſts in the Loins of *Abraham* may be ſaid to have been bleſs'd by that Prieſt, and the Superiority of his Order thereby ſignify'd.

To the ſame purpoſe, and after the ſame manner, he argues from *Abraham*'s paying Tithes to *Melchizedek*. *Now*
Ver. 4, 5, 6. *conſider* (ſays he) *how Great this Man was, to whom even the Patriarch* Abraham *gave the Tenth of the Spoils; and verily they that are of the Sons of* Levi, *who receive the Office of the Prieſthood, have a Commandment to take Tithes of the People*, &c. *But he whoſe Deſcent is not counted from them, receiv'd Tithes of* Abraham, *and bleſſed him that had the*
Ver. 9, 10. *Promiſes.* —— *And as I may ſo ſay,* Levi *alſo who receiveth Tithes paid Tithes in* Abraham; *for he was yet in the Loins of his Father when* Melchizedek *met him.* From all which he concludes the Imperfection of the *Levitical* Prieſthood, and the Perfection of that of *Mel-*
Ver. 11. *chizedek*; and conſequently that of Chriſt, who is a Prieſt after his Order.

Laſtly, He confirms this Doctrine by obſerving that the Holy Scripture repreſents the Prieſthood of Chriſt to be without Succeſſion, and of eternal Duration; a Privilege to which the Houſe of *Aaron* could never pretend, ſince the Death of one High Prieſt of his Family made it neceſſary for another to ſucceed in that Office; and ſince both the *Levitical* Prieſthood, and the Ceremonial Law that appertain'd to it, were to be chang'd to give way to the more glorious Diſpenſation of the Goſpel, in which the Eternal Prieſthood of Chriſt was to take place. *And they truly* (ſays he, ſpeaking of
Heb. 7. 23, 24, 25. the Prieſts under the Law) *were many Prieſts, becauſe they were not ſuffer'd to continue by reaſon of Death. But this Man, becauſe he continues ever, hath an unchangeable Prieſthood.* And a little after, *For*
Ver. 28. *the Law maketh Men High Prieſts who have Infirmity, but the Word of the Oath which was ſince the Law, maketh the Son, who is conſecrated for evermore.*

The

The Prieſthood of *Aaron* indeed in many things typify'd that of our Saviour, as the ſame Epiſtle to the *Hebrews* plainly makes appear; but it was neceſſary the greater Dignity of the latter ſhould be prefigur'd, which is done by the Character of *Melchizedek* recorded in the Old Teſtament. And as the antient *Jews* thought the Holy Scripture almoſt conſtantly directed their View to the Meſſiah, ſo 'tis evident that divers of the moſt eminent Prophets, Captains, Judges, Kings and Prieſts, mention'd in the Sacred Hiſtory, were Types of Him; and therefore 'tis no wonder that this Divine Writer inſiſts ſo much on the Hiſtory of *Melchizedek*, in whom the Office of a Prieſt was united to that of a King, as a plain Type of our Redeemer.

I don't think it neceſſary to recount the various Conjectures that have been made about the King of *Salem*, by thoſe whoſe too great Curioſity has render'd 'em very ſollicitous to know Who he was, and from what Family he deſcended: for I take this Enquiry to be as unneceſſary and vain, as to ſeek after the Sepulchre of *Moſes*, which the Scripture ſays, *No Man knows to this Day*; or that Queſtion of *Manoah*, who ask'd the Angel that appear'd to him, What was his Name, and had no other Anſwer than this, *Why askeſt thou after my Name, ſeeing it is ſecret?* Deut. 34. 6. Judg. 13. 17, 18.

But ſince the Account given of him in the Book of *Geneſis*, and in the Epiſtle to the *Hebrews*, ſufficiently ſhews that he was a *Man* (whatever ſome have advanc'd to the contrary) it may ſeem very ſtrange that the Author of this Epiſtle ſhould declare, he was *without Father, without Mother, without Deſcent* [or Genealogy] *having neither beginning of Days, nor end of Life*; and that *being made like the Son of God, he abides a Prieſt continually*. Yet when 'tis ſuggeſted (as it is in the ſame place) that the Prieſthood of Chriſt was prefigur'd by this Perſon, 'tis not ſo difficult to underſtand the meaning of thoſe Expreſſions; and that they are not to be taken in an abſolute ſenſe, as if he was without Parentage and Genealogy, as if he was never born, nor ever dy'd; for this is inconſiſtent with the State of any mere Man: but that the Senſe is, There is no Account in his Hiſtory of what Family he deſcended, of the time of his Birth, or that of his Death; all which were purpoſely conceal'd to render him as fit a Type of our Bleſſed Saviour, as the Condition of a frail Man would allow. For Chriſt may be ſaid to be *without Father*, in reſpect of his Human Nature; *without Mother*, in regard of his Divine; *without beginning of Days*, as he is God; and *without End of Life*, not only as he is God, but as he is Man too, now ſince he is riſen from the Dead. Heb. 7. 4. ἀγενεαλόγητος, ver. 3.

And

And ſeeing a more than ordinary Care was antiently taken to preſerve the Genealogy both of Kings and Prieſts, and no ſuch thing is done for *Melchizedek*, notwithſtanding his Eminency in both Offices, 'tis a ſufficient Indication that the Account of his Family and Deſcent, of his Birth and Death, are omitted in the Sacred Hiſtory, to give him ſome ſhadow of reſemblance to our Saviour, the Dignity of whoſe Perſon, and Eternity of whoſe Prieſthood, he was deſign'd to typify and repreſent, as much as the Circumſtances of Human Nature cou'd permit.

Having conſider'd the Character of that Great Prince who congratulated *Abraham*, I am now,

(3.) To ſpeak of the Congratulation it ſelf.

The great Reſpect *Melchizedek* bore to the Patriarch, is expreſs'd in the Text, by his going out *to meet him*, by the *Entertainment* he gave him, and by the *Bleſſing* he pronounc'd on him, on the occaſion of his Glorious Expedition.

He took this Opportunity, not only to ſhew his Hoſpitality to *Abraham* and his Troops, who were probably much fatigu'd with long and ſpeedy Marches, but to expreſs his Affection to the noble Cauſe of Liberty, which *Abraham* had vindicated with ſo much Courage, Reſolution and good Conduct, and which the Providence of God had ſo ſignally favour'd, in crowning his Enterprizes with the deſir'd Succeſs.

Philo indeed ſays, *Melchizedek* * *offer'd Sacrifices* on the account of this Victory; and 'tis poſſible he might preſent to God other Sacrifices beſides that of Praiſe on this occaſion; ſeeing this is not at all inconſiſtent with his treating *Abraham* and his Army with Bread and Wine. But the proof the Romaniſts pretend to bring for their Sacrifice of the Maſs, from the Suppoſition that Bread and Wine were the matter of *Melchizedek*'s Oblation, is too far fetch'd to need a ſerious Refutation. Nor is it worth the while to give a particular Account of a Tradition that paſſes among the Eaſtern Chriſtians, *That* Melchizedek *offer'd no bloody Sacrifices, but only Bread and Wine.* 'Tis much more reaſonable to conclude, that as the *Ammonites* and *Moabites* expos'd themſelves to a Curſe, and were not ſuffer'd *to enter into the Congregation of the* LORD, *even to the Tenth Generation, becauſe they met not the* Iſraelites *with Bread and Water in the way, when they came out of* Egypt: So this pious Prince, who entertain'd *Abraham* and his Forces with Bread and Wine, after they had been hazarding their Lives for the Service of the

Vid. Selden de Jure Nat. & Gent. juxta Hebr. L. 3. c. 2.

Deut. 23. 3, 4.

* Ἐπινίκια ἔθυε.

Publick,

Publick, entail'd a Bleſſing on himſelf by this generous and hoſpitable Act, while he pronounc'd a *Bleſſing* on *Him who had the Promiſes*, which is the next thing under Conſideration.

For one Man *to bleſs* another, in the common uſe of that Phraſe, is to wiſh or pray for his Happineſs and Proſperity: and it being uſual for Men to ſignify their Reſpect to each other by the Expreſſion of ſuch Deſires; *To bleſs*, in the Hebrew Idiom, is [to ſalute or pay Reſpect.] Thus when *Joſeph* preſented his Father to the King of *Egypt*, 'tis ſaid, *Jacob bleſt* Pharaoh; and the ſame Phraſe is us'd when he went out of the King's Preſence. And becauſe 'tis common for Men to take notice of the good Qualitys or Actions of thoſe whom they eſteem, and to whom they would ſhew a great deal of reſpect, the ſame word ſometimes imports [to praiſe.] Thus *David* ſays to *Abigail*, *Bleſſed be thy Advice, and bleſſed be thou, who haſt kept me this day from coming to ſhed Blood*, &c. As if he had ſaid, Thy Counſel is very much to be commended, and thou art worthy of Eſteem and Praiſe, who haſt given me this good Advice. Gen. 47. 7, 10. 1 Sam. 25. 33.

Another principal part of Civility is to acknowledg Obligations; and ſo [to bleſs] may ſometimes be interpreted [to give Thanks.] Thus when *Joab* had obtain'd leave of *David* to bring *Abſalom* again to Court after his Exile; his grateful Reſentment of this Favour is thus expreſt: *Joab fell on his Face to the Ground, and bow'd himſelf, and thank'd the King*, or [bleſſed the King) as it is in the Original. And as Reſpect and Gratitude are often ſhewn by making Preſents, theſe are call'd Bleſſings in the Hebrew Dialect. *Receive my* Preſent *from my Hand* (ſays *Jacob* to his Brother *Eſau*) *for therefore I have ſeen thy Face, as tho I had ſeen the Face of God, and thou waſt pleas'd with me. Take, I pray thee, my* Bleſſing, *that is brought to thee.* 2 Sam. 14. 22. Gen. 33. 10, 11. 1 Sam. 25. 27.

Nor is this Word leſs frequently us'd for *Congratulation*: For after the Dedication of the Temple of *Solomon*, we are told, *He ſent the People away, and they bleſt the King, and went to their Tents joyful and glad of Heart, for all the Goodneſs that the Lord had done for* David *his Servant, and for* Iſrael *his People.* That is, they congratulated the King, on this occaſion of publick Joy and Thankſgiving. And in this Senſe aged *Simeon* bleſt *Joſeph*, and *Mary* the Mother of our Saviour. 1 Kings 8. 66. Luk. 2. 33, 34.

According to this Account, when our Text ſays, *Melchizedek* bleſt *Abraham*, it may reaſonably be ſuppos'd, that the King of *Sa'lem*,

Salem, at this Interview, ſaluted the Patriarch with great Marks of Affection and Reſpect; that he commended his Generoſity and publick Spirit, who ſo willingly drew his Sword in defence of the Rights of Mankind, and ſhew'd no leſs Conduct in the ſpeedy March of his Troops, and the prudent Diſpoſition of 'em to ſurprize the Enemy, than Courage in expoſing his own Perſon at the Head of 'em: That he did not omit to recount the great Obligations all the Neighbouring Princes ow'd to this Victorious General, who had clear'd the Country of thoſe Tyrants, whoſe Barbarity was become inſupportable; ſince they had laid waſte ſo many fruitful Countrys, and depopulated ſo many Citys already, and were likely to extend their exorbitant Power much farther in a very little time: That he return'd Thanks to *Abraham*, as the Reſtorer and Defender of the common Liberty; that he preſented him ſome Refreſhments, and even regal'd his Army with Bread and Wine, as an Acknowledgment of his extraordinary Services to the Publick; and that he congratulated him on ſo glorious and joyful an Occaſion, wiſhing him all imaginable Proſperity and Succeſs for the future.

Melchizedek, in quality of a King, had reaſon to bleſs *Abraham* after this manner; but the Character of his Prieſthood gives us a yet more full Idea of his Bleſſing. For the Prediction of future Benefits is commonly call'd a Bleſſing, and in this ſenſe the Patriarchs were wont to bleſs their Children. And as it ſometimes ſignifys an Act that properly belong'd to the Prieſtly Office, it was not only a Prayer for the Proſperity of others, but a Prophecy of their Happineſs. After this manner *Aaron* and his Sons were order'd to bleſs the Children of *Iſrael* under the Law, ſaying, *The* LORD *bleſs thee, and keep thee; the* LORD *make his Face to ſhine upon thee, and be gracious unto thee; the* LORD *lift up his Countenance upon thee, and give thee Peace:* for 'tis added, *And they ſhall put my Name upon the Children of* Iſrael, *and I will bleſs them.* Theſe Sentences had the force of Divine Promiſes, and were pronounc'd in the Name of God, to aſſure their Accompliſhment to all who worſhip'd and obey'd him. And in our Text, inſtead of [*Bleſſed be* Abraham] the *Arabick* Verſion renders it [*Abraham* ſhall be bleſt.]

Gen. 27. & Ch. 49.

Numb. 6. 23—26.

Ver. 27.

That *Melchizedek* bleſt *Abraham* by virtue of his Prieſtly Office, appears, in that the Author of the Epiſtle to the *Hebrews* infers the Authority and Dignity of the former above the latter, from this very Act, when he ſays, *Without all Contradiction, the Leſs is bleſſed of the Better.* So that there is no Inconſiſtence in ſuppoſing that

Heb. 7. 7.

Melchi-

Melchizedek bleſt *Abraham* both in a Civil and Religious manner; that as he was a Prieſt he added Predictions of his Succeſs, and Aſſurances of the Favour of God, to the Congratulation he made him as a King.

This is confirm'd by the form of Words he us'd in pronouncing this Bleſſing, *Bleſſed be* Abraham *of the moſt High God, Poſſeſſor of Heaven and Earth.* For this Name *of the moſt High God* being us'd in oppoſition to the falſe Gods of the Pagan Nations, was fit to be mention'd on this occaſion, to excite the Patriarch's Faith and Confidence in the Divine Favour and Protection; and the other Title of *Poſſeſſor of Heaven and Earth*, which the Septuagint renders, the *Maker of Heaven and Earth*, ſeems added to aſſert the Sovereign Authority and Univerſal Dominion of God. And thus, 'tis as if the Royal Prieſt had ſaid, "May the Supreme Ruler of the World, who has an un-
"doubted Right to govern the Univerſe which himſelf has
"created and upholds; may He, who has ſo ſignally exerted
"his Power in favour of thoſe who fear and ſerve him, and
"in oppoſition to the proud and cruel Attempts of arbitrary
"Princes, continue to crown thee with his Bleſſing, who in
"confidence of his Aſſiſtance and Defence haſt fought his Bat-
"tels, and vindicated the Cauſe of Liberty which
"the Almighty ſo much approves. For tho *God's Kingdom rules over all* (as the Pſalmiſt ſpeaks) tho Pſ. 103. 19.
he has an uncontrolable Power and Authority, yet he governs the World by Rules of Wiſdom and Equity, and ſtill tempers his Sovereignty with Clemency and Goodneſs; for
ſhall not the Judg of all the Earth do right? Tho he Gen. 18. 25.
has a mighty Arm, ſtrong is his *Hand, and high is* his Pſal. 89.
Right Hand; yet *Juſtice and Judgment are the Habi-* 13, 14.
tation of his Throne, Mercy and Truth go before his *Face.*

And if *Mechizedek* was a Prophet, as in all appearance he was, ſince he is ſo much prefer'd to *Abraham*,
to whom that Title is expreſly given, he might Gen. 20. 7.
be inſpir'd to bleſs *Abraham* at this time, to give
him the greater Aſſurance of the Divine Approbation of his Expedition, and the future Bleſſings he might expect as the Reward of ſo Glorious an Undertaking.

'Tis, moreover, worthy a Remark, that this Bleſſing was ſoon after confirm'd to *Abraham* from Heaven in a Viſion: For in the beginning of the fifteenth Chapter 'tis ſaid, *After theſe things came the Word of the Lord to* Abraham *in a Viſion, ſaying, Fear not* Abraham, *I am thy Shield, and thy exceeding great Reward.* And as this Great Victory was a Pledg of the Bleſſings God had promis'd him before, in theſe Terms,
I will make of thee a great Nation, and I will bleſs Gen. 12. 2, 3.
thee, and make thy Name great, and thou ſhalt be a

Bleſſing;

Bleſſing; and I will bleſs them that bleſs thee, &c. So we find this Glorious Action not only recorded to his immortal Honour in this Hiſtory of *Moſes*, but celebrated long after by the eloquent and inſpir'd Pen of *Iſaiah*; for the beſt Interpreters believe this Prophet gives a Deſcription of *Abraham*, when he ſays, *Who rais'd up the Righteous Man from the Eaſt, call'd him to his Foot, gave the Nations before him, and made him rule over Kings? He gave them as the Duſt to his Sword, and as driven Stubble to his Bow. He purſu'd them, and paſt ſafely, even by the way that he had not gone with his Feet. Who hath wrought and done it, calling the Generations from the beginning? I the LORD the firſt, and with the laſt, I am He.* And indeed ſome of the *Jews* think this Victory, obtain'd over the four Kings, an early Preſage and Figure of the Overthrow of the four great Monarchys of the World, ſpoken of by the Prophet *Daniel*; who when he had predicted their Deſtruction, adds, *And the Kingdom and Dominion, and the Greatneſs of the Kingdom under the whole Heaven ſhall be given to the People of the Saints of the* Moſt High, *whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.*

Iſa. 41. 2, 3, 4.

Dan. 7. Ver. 27.

While the King of *Salem* does *Abraham* the Honour that his important Services to the Publick requir'd, he does not forget to offer ſolemn Praiſes to that God who rules the Hoſts of Heaven, as well as the Armys of Men; for while he is congratulating and bleſſing the Patriarch, he adds——*And bleſſed be the moſt High God, who has deliver'd thy Enemys into thy hand*; or *who has ſhut thy Enemys into thy hand*, as ſome chuſe to render it: an Expreſſion that ſeems to ſignify how much the Divine Providence interpos'd to favour *Abraham* with Succeſs, by giving him an Opportunity of encloſing his Enemys, ſo as to give 'em an intire Defeat. For whatever Praiſe is due to the great Benefactors of Mankind for procuring the Publick Welfare and Peace, and whatever Acknowledgment is due to their excellent Qualitys and illuſtrious Actions; yet the chief Glory belongs to *the moſt High*, who *rules in* [every] *Kingdom of Men, and gives it to whomſoever he will:* Who, when he ſees fit, *cuts off the Spirit of Princes, and is terrible to the Kings of the Earth:* Who can infatuate their Counſels, or break their well-concerted Meaſures, and make their Armys flee, even when none purſues: Who can inſpire thoſe, whom he deſigns for Conquerors, with Prudence in Counſel, Courage in the time of Danger, Reſolution in difficult Circumſtances, and Preſence of Mind in the Heat of Battel; and can incline the Ballance of Victory how and when he pleaſes.

Dan. 4. 25.

Pſ. 76. 12.

The

The Piety of *Abraham* no leſs appears, on this account, than that of *Melchizedek*; for while one offers ſolemn Thankſgivings to God for this Victory, the other humbly acknowledges the ſame Bleſſing, in paying the Homage of Tithes, after *Melchizedek*'s Congratulation: for we propos'd to diſcourſe,

II. Of *Abraham*'s Offering: *And he gave him Tithes of all.*

He preſented an Oblation of the *Tenth* part of the Spoils he had taken, to the High Prieſt, by way of Homage to the moſt High God, in whoſe Cauſe he had been engag'd, who had preſerv'd him from the Perils of War, and had given him the Necks of his Enemys.

Some conjecture, that when he took the Field he made a ſolemn Vow to God, that if he would pleaſe to *cover his Head in the Day of Battel*, and make him return a Conqueror, he would pay this Homage at his Altar; as *Jacob* afterwards vow'd to pay the Tithes of all his Subſtance, if God wou'd preſerve him, ſupply him with *Food and Raiment*, and *return him to his Father's Houſe in Peace*. Gen. 28. 20, 21, 22.

'Tis true, *Abraham* tells the King of *Sodom*, that he had lifted up his Hand to the moſt High God Poſſeſſor of Heaven and Earth, that he would take nothing of the Spoil that belong'd to that Prince; but whether this Vow was made before the Victory, or if ſo, whether *Abraham* bound his Soul with the ſame ſacred Obligation to offer the Tenth of his Spoil, in caſe he ſhould return in Triumph, is uncertain. Gen. 14. 23.

However 'tis not to be doubted, that as War is an Appeal to God to give, by his Providence, a Deciſion of ſuch Controverſys between Princes and States, as cannot be otherwiſe determin'd for want of ſufficient Arbiters on Earth; the pious Patriarch had offer'd up his moſt fervent Prayers for the Divine Aſſiſtance in ſo hazardous an Undertaking. And now neither the Congratulations of the Princes, nor the Acclamations of the People whom he had reſcu'd from the Hands of Tyrants, could make him forget the Duty he ow'd to that God, who *had given him his Heart's Deſire, and had not withholden the Requeſt of his Lips.* Pſal. 21. 2.

'Tis obſervable, that the Payment of Tithes was a Homage of a very antient date, as appears by what has been already ſaid. Some Veſtiges of it are early to be found among ſome of the Heathens, who devoted the Tenth part of the Product of their Land either to the Service of their Gods, or to the Exigencys of the Publick; as appears by what * *Piſiſtratus*, King of *Athens*, ſays in his Letter to *Solon*. And

* Ἀπάγει δ' ἔκας Θ' Ἀθηναίων τῇ αὐτῇ χλήρῳ δεκάτην, οὐκ ἐμοὶ, ἀλλὰ ἐκόθεν ἔσαι ἀναλῶν εἰς τὰ θυσίας τὰς δημοτελεῖς, καὶ εἴτι ἄλλο

And under the Law of *Moſes*, God did not only
Lev. 27. claim the Tithe of the Product of their Land as
30,31,32. ſacred to himſelf, and order it to be devoted to his Service; but after the *Iſraelites* had obtain'd a Vic-
Numb.31. tory over the *Midianites*, there was an Offering not unlike this Decimation by *Abraham*: for a certain Tribute was levy'd out of the Spoil, which is call'd the Heave-Offering of the LORD. Something of this kind is refer'd to by the Pſalmiſt, when, after he had celebrated
Pſ. 76. 11. ſome great Victory, he gives this Exhortation; *Vow and pay to the LORD your God, let all that are round about him bring Preſents to him who ought to be fear'd.* And when the Prophet *Micah* foretels the great Advantages the *Jews* ſhould obtain over their Enemys, he adds, *And I*
Mic.4. 13. *will conſecrate their Gain to the LORD, and their Subſtance to the LORD of the whole Earth.*

As *Melchizedek* on the one hand did not think *Abraham* leſs qualify'd for this great Expedition, or leſs worthy of his Bleſſing, becauſe the Church to which the latter belong'd, and in which he miniſter'd, conſiſted only of a large Family of Pilgrims: ſo neither did the Patriarch ſcruple to pay Tithes to the High Prieſt, becauſe he preſided in a Church of a more extenſive Form, and exercis'd a Prieſthood of an Order different from his; ſince they both worſhip'd the True God with the ſame Sincerity and Piety.

It was not to increaſe his Riches, or enlarge his Dominion, that *Abraham* took up Arms, but he became the Head of a Confederacy form'd purpoſely to mortify Oppreſſors, and to relieve the Oppreſs'd: Juſtice and Mercy were the Principles that animated and govern'd him in this Enterprize, the Succeſs of which gave occaſion to his Humility and Piety to ſhine with a diſtinguiſh'd Luſtre, in taking care to give the Great God the Glory due to his Name, as the Pſalmiſt does on a
Pſal. 18. like occaſion: *It is God* (ſays he) *that girds me with*
32—39. *Strength, and makes my way perfect. He makes my Feet like Hind's Feet, and ſets me upon my High Places: He teacheth my Hands to war, ſo that a Bow of Steel is broken by my Arms. Thou haſt alſo given me the Shield of thy Salvation, and thy Right Hand has holden me up, and thy Gentleneſs has made me Great. Thou haſt enlarg'd my Steps under me, that my Feet did not ſlip. I have purſu'd my Enemys, and overtaken them, neither did I turn again till they were conſum'd. I wounded them, that they were not able to riſe; they are fallen under my feet. For thou haſt girded me with*

ἄλλο σῦ κοινῶν, ᾧ ἦν ὁ πόλεμος ἡμᾶς καταλάβῃ. Diog. Laert. in Vita Solon.

ſtrength

ſtrength unto Battel: Thou haſt ſubdu'd under me thoſe that roſe up against me, &c.

And now that the Senſe of our Text has been explain'd by the Hiſtory of *Abraham*'s Expedition, to which it refers, it appears to be no difficult matter to accommodate it to our preſent Circumſtances, and the Occaſion of our Joy and Thankſgiving to God this day.

'Tis evident to every one who reflects on the State of publick Affairs, that the People of this Nation and our Allys have the like reaſon to congratulate her Majeſty on the Train of Succeſſes which has attended the Confederate Arms, that the Kings of *Canaan* and their People had to ſhew the ſame Reſpect to *Abraham*; much more to offer ſolemn Thankſgiving to the moſt High God, to whoſe ſpecial Providence we owe all thoſe Victorys and Advantages that give us ſo juſt reaſon of Joy at this time.

The Cauſe in which her Majeſty is engag'd is Juſt and Glorious, and of the ſame nature with that which *Abraham* eſpous'd. 'Tis to ſet bounds to the Exorbitant Power of a Great Tyrant, and of the Princes Confederate with him, if they may ſtill be call'd *Princes*, who have baſely ſacrific'd their own Honour, and their People's Liberty (as much as in 'em lay) to the Ambition of a Tyrant; and were rather willing to become his Vaſſals, in hope to tyrannize in their turn over Slaves of an inferiour Rank, than to enjoy a juſt and regular Authority, and to govern by Rules of Equity and Reaſon.

Certainly all who are guided by Principles of Reaſon, and have any reliſh of Religion, muſt own it to be a very glorious Enterprize to ſuccour Men in diſtreſs, to relieve the Oppreſs'd, to reſtore Liberty to Captives, and to help them to Right who are wrong'd. And as *Abraham*'s Expedition againſt the four Tyrants of *Canaan* was both approv'd of God, and applauded by Men; ſo the preſent War againſt *France* and its Allys may be eaſily vindicated on the ſame Principles, and 'tis to be hop'd will be at length crown'd with the ſame Succeſs.

And if beſides the Reſtitution of the common Rights of Mankind, *Abraham* had a ſpecial Regard to the Deliverance of *Lot* and his Family, not only on account of Kindred, but of Religion; he did but act by a very equal Rule, to *do good to all Men, but eſpecially to thoſe of the Houſhold of Faith.* And if the preſent War ſhould iſſue in the intire Reſtoration of the violated Rights of Proteſtants, as well as of the common Liberty of *Europe*, it will render the Undertaking ſo much the more Glorious and Memorable. And tho ſome of our Allys differ very much from us in their Sentiments as to Matters of Religion, this can't render our Confederacy with 'em in Defence

of the publick Liberty more unlawful, than *Abraham*'s Alliance with *Mamre*, *Eschol*, and *Aner*, his Heathen Neighbours, and his taking part with the five Kings of the Plain on a like occasion. His Prudence in this case was so far from being an Impeachment of his Piety, that he receiv'd at his Return the Approbation both of God and Men for this glorious Expedition.

The just Congratulations her Majesty has receiv'd both from abroad and at home, and particularly on the great Successes of the last Campaign, resemble those that met the Patriarch after his Victory; and these Successes themselves shew how much God delights *to honour those who honour him*, while *those that despise him are lightly esteem'd*: And as *Abraham*, when he return'd laden with the Spoils of his Enemys, paid Homage to the Supreme Governour of the World, and thereby acknowledg'd that God had *taught his Hands to war, and his Fingers to fight*, and that *he had given him the Shield of his Salvation*; so this Excellent Princess does with like Devotion ascribe all the Blessings that attend her Reign, and particularly the repeated Successes of her Arms, to that God *by whom* Good *Kings* and Queens *reign*; who *saves the Afflicted* and Oppressed, *and brings down high Looks*; and wherein Tyrants *deal proudly, shews himself to be above 'em.*

1 Sam. 2. 30.
Psal. 18. 34, 35.
Prov. 8. 15.
Psal. 18. 27.
Exod. 18. 11.

And as her Majesty has made appear how much She has at heart the common Welfare, by giving a considerable Part of her Property to carry on this necessary War with the greater Vigour; so She has shewn her Piety and Zeal, in devoting another Part of the Revenue of her Crown for the more honourable *Maintenance of a publick Ministry*, whose Business it is to preach the Gospel.

If we should trace the many remarkable Steps of the Divine Providence for some years past, and take a View of the surprizing Methods by which our Civil and Religious Rights have been secur'd, against the secret Designs and open Force of our Enemys; the Reflection would easily engage our Wonder, and might justly raise our Devotion.

Can we forget the late Happy Revolution, and the good Consequences of it in the glorious Reign of the late King *William*, without being unjust to the Memory of that illustrious Prince, and regardless of the Foundation on which the present Government stands, under which we enjoy so many Privileges at present, and hope to transmit 'em secure to our Posterity?

I am loth to pass by in silence the celebrated Victorys of *Blenheim* and *Ramillies*, and that before the Walls of *Turin*, and some other Successes of the present War, that shine with a distinguish'd Glory, and will continue so to do in Generations to come:

come; But I shall confine my self to a brief recital of some of the most memorable Actions of the last Campaign.

The Disappointment of the intended Invasion of *Scotland* in the beginning of the Year, was a very eminent Turn of Providence in our Favour. The Confidence of Success in that Affair, expres'd by the *French* Agents in so many foreign Courts, shew they had great Assurance of Abettors among us, if they had landed. The Shock which was given to the publick Credit on that occasion, ought to put us in mind how much we owe to the Hand of God for frustrating the main Design of our Enemys at that Time.

The surprizing Speed with which the *English* Fleet was equip'd to observe the Enemy, the seasonable Prevention of their Landing, and their shameful Return to their Port, after they had severely suffer'd by the Weather, may well furnish us with *Songs of Deliverance*, to the Praise of Him whom the *Winds and Waves obey*, and who *does what he pleases in Heaven, and in Earth, in the Sea, and all deep Places.* Ps. 135.6.

This abortive Enterprize not only tended to the Disgrace of our Enemys, but hinder'd 'em from executing their great Projects in the *Netherlands*, where they expected to have prevail'd by their Numbers, if they could have diverted a part of the Confederate Forces, by making a Descent in the *North*; and it must be confess'd that their Scheme was very well form'd, had not God interpos'd for our Help, and blasted their pernicious Devices.

The same good Providence bless'd our Troops with a considerable Victory at *Audenard* over the superior Number of our Enemys, preserv'd *Antwerp* from falling into their Hands, and reduc'd *Ghent* and *Bruges* by the victorious Arms of the Allys, after those Citys had been surpriz'd by the Enemy.

Nor should we omit to mention the wonderful Progress of the Forces of the Duke of *Savoy*, who notwithstanding the almost insuperable Difficultys that encounter'd him, penetrated the Territorys of *France*, and made unexpected Conquests there, to the great Reputation of his prudent Conduct and Vigilance.

To these Instances may be added the Success of our Fleets, both in the *West-Indies* and the *Mediterranean* Sea, in the Conquest of *Sardinia* and *Minorca*, and the easy Reduction of *Mahon*, the chief Fortress and Port of that Island.

But that which crowns all the rest, is, the forcing of those Lines that had so long been a strong Barrier to *France*, and thereby opening a way to raise Contributions in that Kingdom, together with the taking of the City and Citadel of *Lisle*, notwithstanding the natural and artificial Strength of that Place, and the numerous Garison that defended it; and

this

this in the Presence of the Royal Army of *France*, with the Princes of the Blood at the Head of it, and under the direction of their most celebrated General; who made that Enterprize as difficult as possible, by causing an Inundation of the Country about that important Place, to cut off from the Allys the Stores that were necessary to carry on that memorable Siege.

There are many Circumstances that my Time will not suffer me to recount, which add to the Glory of these Conquests: Such as the Preservation of the Lives of those illustrious Generals, who commanded the Confederate Army, when expos'd to imminent Danger: The favourable Weather God was pleas'd to give for the carrying on the Siege of *Lisle*, and for the Reduction of *Ghent* and *Bruges*, at a time of the Year, when, according to the ordinary Course of things, it was not to be expected: The pannick Fear that seiz'd our Enemys, and their shameful Flight from their Intrenchments when the Confederate Troops past the *Schelde*; And the very seasonable Disappointment of the Duke of *Bavaria*'s Design against *Brussels*.

All these are worthy of our special notice, and ought to dispose our Minds to bless and adore the Almighty, and to rejoice in his Salvation, in whose *Name we set up our* Psal. 20. 5. *Banners*; And to encourage our Addresses to him for the continuance of his Favour, that all these Successes may at length be crown'd with an Honourable and a Lasting Peace.

In the mean time the Goodness of God should lead us to Repentance, lest after so many Deliverances from the Hands of our Enemys, and so many Victorys over 'em, he should at last suffer 'em to prevail against us, and to triumph over us: Or lest he should punish us for our Sins more severely, and more immediately by his own Hand. And how Heb. 10. 31. *terrible a thing is it to fall into the Hands of the Living God!* Tho the Arms of *Abraham* were successful to deliver the Inhabitants of *Sodom* and *Gomorrah*, of *Admah* and *Zebojim* from the Tyrants that had plunder'd 'em, and led 'em into Captivity; yet his repeated Intercession with God for 'em could not turn away his Wrath, Gen. 18. when neither the Calamitys they had suffer'd, nor the Mercys they had receiv'd made any Impression on their Minds to reclaim 'em from their Vices. And their Ingratitude to Heaven, after so signal a Deliverance from their Enemys, drew Vengeance down on their own Heads in Storms of Fire and Brimstone, to their utter Destruction. May this Nation avoid the same Crimes, lest they incur a Punishment like that which befel those miserable Citys.

To conclude, Since God has bless'd her Majesty's Reign with the

the Accompliſhment of that important Union of *England* and *Scotland*, as well as with a long Train of ſurprizing Victorys and Succeſſes; ſince He has rewarded her Piety and Moderation, in giving her ſo many Triumphs over her Enemys, and ſo great an Eſteem and Affection in the Hearts of her People, as appears by the Unanimity and Zeal of their Repreſentatives for the Support of her Government, She may well be congratulated on this happy Occaſion as *Abraham* was by *Melchizedek*, *Bleſſed be* Queen *ANNE of the moſt High God, the Poſſeſſor of Heaven* and Earth; *and bleſſed be the moſt High God*, who *has deliver'd her Enemys into her Hand*: Or in the Words of *Deborah* to *Jael*, when ſhe had ſlain *Siſera*, after the Defeat of the Army of King *Jabin*, *Bleſſed above Women ſhall* She *be*; *Bleſſed ſhall* She *be above Women*, &c.

Let us expreſs our Joy, as the Pſalmiſt repreſents the People of *Iſrael* to have done, on a like Occaſion, for the Succeſs of their Kings: Let us ſay, *The* Queen *ſhall rejoice in thy Strength, O LORD; and in thy Salvation how greatly ſhall* She *rejoice! Thou haſt given* Her her *Heart's Deſire, and haſt not withholden the Requeſt of* Her *Lips*, Selah. *For thou preventeſt* Her *with the Bleſſings of Goodneſs, thou ſetteſt a Crown of pure Gold on* Her *Head.*——Her *Glory is great in thy Salvation: Honour and Majeſty haſt thou laid upon* Her. *For thou haſt made* Her *moſt bleſſed.*——*Thou haſt made* Her *exceeding glad with thy Countenance, for the* Queen *truſts* in the LORD, and thro *the Mercy of the MOST HIGH* She *ſhall not be mov'd.* Pſal. 21. 1, 2, 3. Ver. 5, 6, 7.

And let us offer our fervent Prayers to Almighty God for the Preſervation of Her Majeſty's Perſon, the Proſperity of Her Government, the Succeſs of Her Arms, and the Support of Her Royal Mind under the Great Affliction lately befallen Her, by the Death of the PRINCE Her Conſort, amidſt the Triumphs we have been commemorating. Let thoſe, who miniſter in ſacred things, bleſs Her Majeſty, in the words of the 20th Pſalm, *The LORD hear thee in the day of Trouble, the Name of the God of* Jacob *defend thee: Send thee Help from the Sanctuary, and ſtrengthen thee out of* Sion: *Remember all thy Offerings*——*Grant thee according to thy own Heart, and fulfil all thy Counſel. We will rejoice in thy Salvation, and in the Name of our God we will ſet up our Banners; the LORD fulfil all thy Petitions. Now know I that the LORD ſaves his Anointed, he will hear* [Her] *from his Holy Heaven, with the ſaving Strength of his Right Hand. Some truſt in Chariots, and ſome in Horſes, but we will remember the Name of the LORD our God. They are brought down, and fallen; but we are riſen, and ſtand upright. Save LORD, let the King hear us when we call.*

And let all the People ſay, *Amen.*

FINIS.

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